437 They have sold the new small canoes, tree bark mats
[501 (damajaguas), palm-leaf fans, rubber and rolls of liana (these are
285 used in the construction of bamboo huts to tie up the palm-leaves
283] on the [284] roofs and for some other purposes in lieu of string),
which they have brought from the villages and with the cash they
have earned they now make their small purchases. They have
few wants and do not need much: a few feet of cotton cloth, a
chopping knife, some salt, a small mirror, glass beads, fish hooks,
[411] powder and small shot for the old muzzle-loader which a few of
them may own. This would be all their heart desires. It is little,
even very little, and yet it takes long, even very long, until they
have made their choice and finally decided to buy. First they
talk it over among themselves in their guttural and sonorous lan-
guage and then they start bargaining, and then they count out their
money slowly and cautiously; finally having managed to get the
[462] desired goods, they packed them into the nearly full basket car-
ried by the wife. The women and girls timidly hide behind their
576 menfolk. When spoken to, they do not answer, although they
571 understand sufficient Spanish. Their jealous menfolk have strictly
[191] forbidden them to enter into conversation with men of other races
or tribes. They draw back bashfully. But if the husband is not
present, only the mother or brother, the women become very
loquacious, especially when their tongue has been untied by a
small present - a mirror, necklace or something of the kind. And
they are happy beyond words if you caress their little child, who
looks like a Japanese baby painted brown, and has a friendly smile
even for a stranger. It is amusing to watch the women meeting a
fashionably dressed lady in one of the shops; then they surround
her laughing, amazed and admiring, but they do not appear to be
jealous of the lace dresses worn by European women. The men,
on the other hand, do not honor even the most beautiful and most
elegant white lady with so much as a glance.

142 The Cayapa girls are pretty from the age of 12 to 16 years,
302 their bodies somewhat plump, but still with a beautiful shape.
584 Sometimes young men and women can be seen with red and black
streaks and dots on their faces, chest, arms and legs; this is a
sign that they are engaged.

505 Once their business in town is finished they prepare for the re-
turn journey to their villages. "Adios compadre, adios compadres,"
and chattering and laughing, happy and content, they hurry to
the shore where their canoes are moored. On their way they

505 might hear a piano or phonograph music from somewhere. That they still must quickly take a look at. The entire crowd rushes busily into the house concerned and up the stairs. Their curiosity is soon satisfied and they come down again and now they must be off quickly so as to be able to make use of the tide current. Their
501 unpainted canoes are 8 to 10 meters (Translator--about 8 to 10 yds.) in length and from 70 to 90 centimeters (Translator--2 1/3 to 3 ft.) in width. They are slim and pleasing in shape and have
[531] black colored decorations around the edges. Each one of them accommodates from 5 to 8 persons, close together, with their meager belongings. They paddle along nimbly with their leaf-shaped oars and, while their canoes glide along silently and swiftly, the entire crowd has soon disappeared in the mouth of the
484 Mira River. It will take them two days to reach their hometowns.
648 During the journey they camp in the open over night, somewhere along the shore, in an empty pasture. But they have to be careful. Occasionally they are attacked and robbed there by Negroes, and if they resist, they are murdered in cold blood. Only recently a whole group of them, men, women and children, 14 persons altogether, were most cruelly murdered on the Mira River by some bestial Negroes.

101 [285] However, our friends will now have arrived home safe
342 and sound on the upper Cayapa River. They are greeted from afar
361 by the friendly smoke of their own hearths. Their villages con-
824 sist of a few, widely dispersed bamboo huts of a most primitive type. A few uncut tree trunks have simply been rammed into the earth in a rectangle. The floor is at a height of 3 to 4 meters (Translator--ca. 3 to 4 yds.) and is made of split bamboo. Above this, at an equal distance, is the roof made of coconut (?) palm (Steinnusspalme) leaves. That is the entire structure. Since these houses have no walls, it is obivous that doors and windows are not
417 required either. The trunk of the Ceiba trees, light as a cork,
824 into which a few steps are hewn, serves as stairs. (The Ceiba tree
512 produces the silk-like balsa wool, called "Kapok" on the European market.) These stairs are obliquely leaned on, without being fastened anywhere. A hen-roost can be climbed more easily than one of these Cayapa ladders. In order to be somewhat safe from surprises by unwanted visitors, the ladders are drawn up to the living quarters overnight, and when a family goes on a trip, the ladder is thrown into the river and left to float away. After
322 all it is so simple and easy to fetch another Ceiba trunk from the nearby forest on returning and quickly hack a few step-like cuts into it with a chopping knife.

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HARVEST OF PLANTAINS

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securing this end of the cable, since it is necessary to have one end small in order to pass it through the opening in the prow of the canoe or for whatever other purpose it may be used. Ordinarily the cables are not tied about the prow of the canoe, but are simply passed up through the hole in the prow above mentioned, the knot in the cable below the prow holding it securely.

For ordinary purposes of travel and for carrying regular loads the canoe above described is sufficient. If, however, an excessively heavy or bulky and unstable cargo is to be transported, it is necessary to increase the buoyancy or to steady the canoe by means of outriggers, called by the Spanish name balsas, Cayapa na'na. In this region the term *balsa* has four significations. It is primarily a raft or float of any kind, and is the term naturally applied to the rafts of logs or bamboo which the Indians float down the river for sale at the settlements. The same term is applied to the outriggers used on canoes, as also to the tree and its wood from which these are made. This wood is very light, even when green or water-soaked, and when dry it is as light and soft as cork, qualities which make it very useful in numerous ways. The chief uses of balsa wood, however, are due to its buoyancy: it will carry in water much more than its own weight, and it is therefore used in rafting such heavy timber as guayacan. In this process, as many logs of balsa are procured as are necessary to sustain the weight of the guayacan, and these are lashed together into a float, the guayacan timbers being lashed on top of them. The guayacan timbers

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505 313 are rafted down-stream for use as house-posts, but the balsa logs are also readily sold in the settlements for making outriggers, since they are much used on the imbaburas, or very large canoes, employed to lighter cargoes to and from sea-going vessels.

501 505 Among the Cayapa such outriggers are sometimes used, but ordinarily the Indians travel with a cargo so light that the outrigger is not needed. When, however, it is necessary to increase the carrying capacity of a canoe in this manner, logs of balsa from four to eight inches in diameter are cut the proper length, and their forward ends are brought to a form more or less like that of the prow of the canoe. At the middle of the canoe is bound, by means of the two small holes in the gunwales (mentioned as being used in the hauling of the canoe from the woods to the river), a cross-bar of sufficient length to project far enough on each side of the canoe to permit the binding of these logs to it. In binding the logs to this middle transverse bar a block of wood, three or four inches in thickness, is inserted between the upper surface of the log and the bar, thus forcing the log farther into the water at this point. The forward and after ends of the log are each lashed to a similar small hole in the gunwale near the prow, and the stern respectively, these ends being brought up nearly to a level with the gunwale itself and thus three or four inches higher than the middle of the log. In the case of very large canoes, and especially of the imbaburas above mentioned, sometimes as many as three of these logs, as much as a foot or more in diameter, are lashed

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side by side to each gunwale, thus really converting the canoe into a raft. With canoes of ordinary size, however, one log on each side is sufficient. If more than one log is used on each side, it is necessary, instead of binding the forward and after ends directly to the gunwale of the canoe, to bind them also to transverse bars which pass across the prow and stern in the same manner as above described in lashing them at their middle points.

In pl. LXXVI, 5, is shown a typical new blade of a man's paddle just after completion. A comparatively short time only is required to wear down the sharp point until it has more the appearance of the point of the blade shown in 13 of the same plate. The general contour of the blade shown in this illustration is one rarely seen among the Cayapa, but it is common among the negroes of the region. In fashioning a paddle of either type a pronounced ridge is left down the middle of each surface. Along this line the blade reaches a thickness of about three-quarters of an inch. At each side of these medial lines the blade is hollowed out very much after the fashion of a hollow-ground razor; otherwise its thickness is fairly uniform. The thickness of the blade decreases slightly toward the edge, so that the edge itself at the greatest width of the blade rarely exceeds three-sixteenths of an inch in thickness, and it may be as thin as an eighth of an inch.

The handles or poles of the paddles are ordinarily from an inch to an inch and three-quarters in diameter and are almost perfectly cylindrical. They taper slightly from the blade to the upper end, or what may

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the long paddles, and the woman sitting forward is paddling with one of them. From these illustrations may also be gained a good idea of the custom of loading a canoe. While in some regions the Indians and also others using canoes endeavor to place the load fairly well aft in order that the prow will point considerably upward, the Cayapa aim so to load their canoes that the ends will practically balance and the canoe will ride as nearly as possible level in the water. They claim that their canoes ride more easily and swiftly when laden in this manner, and also that if it is necessary to load the canoe in such manner that it is not well balanced, it is better to place the cargo forward rather than aft, since if the stern is too low in the water it impedes progress.

As above mentioned when speaking in general of the sizes and uses of canoes, the one used on long journeys and with a carrying capacity of several people is necessarily of considerable length, while on the other hand the man's special fishing canoe is often not more than ten feet in length and frequently does not exceed twelve or fifteen inches in width. All the canoes shown in pls. LXXVIII-LXXXII are of the large type, or what may be termed family canoes, which range from eighteen to thirty-five feet in length.

Some families go very rarely down to the coast; indeed on the extreme upper waters of the Rio Cayapas and the Rio San Miguel there are a few individuals past middle age who, it is said, have never seen the ocean. Most families, however, go at least once a year, while

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Most families, however, go at least once a year, while
505 those living on the main Rio Cayapas and its tributaries
484 to the limit of tidewater, which is just above the con-
[439] fluence of the Rio Camarones with the main river, usually go down to the coast several times a year, each time taking with them a load of various commodities such as plantains, tagua, rubber, and cacao, for sale. For such a journey from two to several days are required, and each member of the family must take along his mosquito canopy, his strip of bark cloth which serves as a bed, and other necessary personal articles, while the party must be provided by the women with cooking utensils and food for the journey. Each member is usually bedecked in his best clothing and necklaces, and it is customary also to paint elaborately the exposed parts of the body, as is done on the occasion of a fiesta.

For the protection of the small children, a mat, such as that shown in pl. CVI, 2, is placed with its two ends just inside the gunwales of the canoe so that it bows up in the form of a canopy. Such a protection is shown in pl. LXXX. The cargo of the canoe is always protected from rain with hoja-blanca leaves, or now and then with large plantain or banana leaves. In the Cayapa country, where it rains practically every day, a downpour never hinders one from making a journey. An ordinary rain is met without protection, but if it is very severe one may be well sheltered by holding up a large plantain or banana leaf on the windward side.

505 It is unnecessary to provide a camping outfit in this
484 region, since hospitality is a custom of the country;
574 consequently in making a journey it is necessary only

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to reach some house for the night. It is immaterial whether the resident is an old acquaintance or a perfect stranger, for the traveler is assured of a welcome.

Under ordinary conditions a journey down-stream with the current is easier and more rapid than one up-stream. However, the effect of the tide retards down-stream travel to some extent, but this is compensated by the aid which it gives while one journeys up-stream. It is in all cases customary to travel with the tide, either up or down stream. When going with the current the middle of the stream is taken, as shown in pl. LXXIX, where a canoe is illustrated going down-stream in the middle of the river; but when necessary to travel against the current, the side of the stream is taken. In the illustration mentioned is shown a second canoe making its way along near the bank and against the current.

For ordinary propelling under all such circumstances the paddle is exclusively used, though a man's paddle with its long handle may be temporarily converted into a pole when shallow water is reached. When a strong current is encountered, as is the case along the upper courses of the streams or when going against a flood, regular poles, such as those already described, are needed to propel the canoe. Every person in the canoe, including the children, carries his own paddle and is expected to use it almost constantly throughout the journey. Ordinarily in the large canoes not more than two poles are carried, and for a moderate current the pole would be used only by the man in the extreme prow, who frequently stands out on its flat surface as shown in

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142 An interesting example of the possible differences in
484 skin color is shown, however, when any of the Indians journey to the coast, and especially if they voyage a considerable distance at sea, which they frequently do when some of them have occasion to visit Tumaco or Esmeraldas. On such occasions they take their canoes
[505] out to sea and paddle, skirting the shore-line for a considerable number of miles. The trip from Limones to Esmeraldas necessitates a journey of about fifty miles on the open sea, and ordinarily requires at least a week.
[292] For such trips the Cayapa usually dress specially, in that they put on extra necklaces, neckbands, and wristbands, and otherwise ornament themselves for the occasion. Their tight-fitting neckbands and wristbands are never taken off while they are away from home, consequently the portions of the skin covered by them are protected from the influence of the elements. When they return home, however, this finery is usually taken off. The
142 contrast between the covered portions of skin and the exposed parts is striking, even though the intervals of sunshine along the coast are practically as infrequent as along the river. The sea breeze has a marked tanning effect, consequently the traveler returns home almost as brown as many of our North American Indians who are subjected to sun and wind during much of the year. The covered portions of the skin, however, remain the same color as when the Cayapa leaves home, and it is therefore possible to contrast the natural color with the tan. No color charts were available for purposes of comparison and exact record, but the differences between these two tints are considerable and show the natural color of the Cayapa, as previously mentioned, to be